

# RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

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[NO. 10.]

*From the (Buffalo) Gospel Advocate.*

TO THE EDITOR OF THE GOSPEL ADVOCATE.

SIR—Being a man of small natural and acquired abilities, and not accustomed to writing on subjects of great consequence, I feel a great diffidence in addressing you in this manner, and exposing my weakness. But having read in the Advocate some time past, the meaning of the word Hell, and finding it very different from the generally received opinion, it turned in my mind whether the meaning of the word Heaven might not be as much misunderstood as that of Hell. I accordingly applied to my Bible to see if I understood it myself. I had not proceeded far before I found my ideas were very contracted. I have since that time been searching and ruminating on the subject, and am not yet fully satisfied. My object is to request of you, Sir, to explain to me the meaning of the words, *Heaven, Heavens, Heaven of Heavens, third Heavens, &c.* together with some sentences in which they are contained. I shall quote a few of the very many passages of scripture, in which the word is to be found. Gen. i. 1. In the beginning God created the heavens and the earth. Verse 8. And God called the firmament heaven. Here we are told what the heaven was, which God created in the beginning. Ch. ii. 1. Thus the heavens and the earth were finished and all the host of them. Here I observe the word is put in the plural number, as also the word *them* at the end of the verse.—1 Kings, viii. 27. Behold the heavens and the heaven of heavens cannot contain thee. Isaiah, xxxiv. 4. And all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll. Jeremiah, iv. 25. I beheld and lo there was no man and all the birds of the heavens were fled. Hosea, ii. 21. And it shall come to pass in that day I will hear saith the Lord; I will hear the heavens and they shall hear the earth.—Joel, iii. 16. And the heavens and the earth shall shake. Matthew, xxiv. 29. And the powers of the heavens shall be shaken.—Luke, xxi. 25. For the powers of heaven shall be shaken. Verse 33. Heaven and earth shall pass away but my word shall not pass away. 2 Corinthians, xii. 2, 3, 4. I knew a man in Christ about fourteen years ago, such an one caught up to the third heaven. And I knew such a man, how that he was caught up into paradise and heard unspeakable words, which it is not lawful for man to utter. 2 Pet. iii. 12, 13. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. Revelation, xxi. 1. And I saw a new heaven and a new earth, for the first heavens and the first earth were passed away and there was no more sea.

Sir, I hope you will do ample justice to the subject, if it takes a volume to contain it, for I apprehend the generally received opinion is not correct; and whether I have formed any just ideas or not, may perhaps be better determined hereafter.

I am, Sir, with due respect, your affectionate friend.

AN INQUIRER.

ANSWER.

The definition of hell seems to be, generally, satisfactory

to the candid and thinking part of community. This subject has been, so largely, learnedly and dispassionately, discussed; that but very few of the above described, candid and thinking men, are in doubt about it. It is believed that the idea of a place or state of endless misery in the future world called hell, is inadmissible; because it is unsupported by either rational arguments, or scripture authority.

It is likewise supposed, that as mankind have been deceived with respect to hell; so it is possible, that they may have been deceived, in many things, respecting heaven: i. e. that many passages, which speak of heaven, and whose significations are confined to the material world or to the state of the church on earth, have been explained as relating to the kingdom of bliss and glory hereafter.

This seems to be the query in the mind of "An Inquirer," who has requested an explanation. We, hence, acknowledge, that this request is reasonable, and that an attention to the subject may be useful.

Heaven is to be understood in a variety of senses, and is generally applicable to things material, or to the state of the church or individuals in this world.

But in one sense, only, it is applicable to a mode of existence after this life. It is true that the word heaven is, sometimes, used for God himself, and that sense of heaven applies to all time past, present and to come; because God never had a beginning, nor will he ever have an end.

We will begin with material heavens.

In the beginning God created the heaven and the earth. Gen. i. 1. Here heaven comprehends the air, or atmosphere. And God called the firmament heaven. Gen. i. 8.—This firmament, which is called heaven, and that in which the stars, the sun and moon are placed, is nothing otherwise than a part of infinite space: although it appears, and undoubtedly is considered by a great part of mankind, and might be so considered by Moses, as a great and solid concavity, in which the heavenly bodies are fastened. I consider the word firmament, to be used, not strictly in a philosophical sense, but according to the apprehension, which men would naturally entertain of it; as tho' the sun, moon and stars were supported in their elevations by an immense concavity, which was firm and solid: whereas, not only the earth hangs upon nothing in infinite space; but it is equally the case, with all those wondrous worlds of light, which adorn the firmament. This is evident from the consideration of the different distances of those bodies, which seem to be of an equal distance. Thus the moon is less than one quarter of a million of miles from us; whereas the sun is ninety six millions of miles from us: i. e. more than 384 times further from us than the moon.

The stars are at a much greater distance from us than from the sun.

The nearest fixed star is, at least, one hundred times farther from us than the sun. Such are stars of the first magnitude: those of the second, third, fourth, &c. are, undoubtedly, as far beyond each other, as stars of the first magnitude are from the earth, or as stars of the second magnitude are from those of the first.

Thus all that part of infinite space occupied by the sun,

moon and stars, is called the firmament; and this firmament is, by Moses, called *heaven*. Thus the heavens and the earth were finished. Gen. ii. 1. Heavens are here spoken in the plural number, comprehending the *atmosphere* and the *firmament*, as the two heavens, which have been described. It is impossible for us to conceive how the firmament should be created or made; and hence the making of the stars, by which the firmament was discovered, seems to be the thing, which Moses intends by God's making the firmament.—Hence, likewise, I consider the two heavens to be material heavens; the first the place of winds, lightning, thunder, clouds and fowls; the latter that part of space occupied by the material worlds of light. All the expressions, *under heaven*, *under the heavens*, *under the whole heaven*, are to be understood in relation to the heavens, which have been described. The *heaven of brass*, relates to the atmosphere, when it is destitute of moisture, and impregnated with qualities destructive of the health of mankind.

The lightning, which cometh from one part under heaven and shineth to another part under heaven has reference to the same idea of heaven, viz. *the atmosphere*.

The hyperbolies, in which it is said that the cities of Canaan were great and walled up to heaven, are only figures of speech, which, by outlying the truth, represents those walls to be very high.

Solomon, at the dedication of the temple. (2 Chron. vi. 18.) says, Behold, heaven, and the heaven of heavens cannot contain thee.

The heaven and heavens here spoken of, are no doubt, the atmosphere and the firmament, which we have described: but the *heaven* of heavens, seems to be the dwelling place of God's peculiar presence. This I gather from the 21 verse; "hear thou from thy dwelling place, even from heaven."

This is parallel with the third heaven to which Paul said he was caught. 2 Corinth. xii. 2. Such an one caught up to the third heaven. In verse 4, he makes his third heaven to be paradise. "How that he was caught up into paradise."

Heaven is mentioned, in some places, as signifying God himself. Thus Daniel, iv. 26. After that thou shalt have known that the heavens do rule, i. e. God does rule. So Luke, xv. 21. I have sinned against heaven, i. e. against God.

Heaven is put for the angels in heaven. So Job, xv. 15. The heavens are not clean in thy sight; i. e. the angels, who dwell in heaven are not pure, simply, perfectly and comparatively to God.

Heaven is put for the visible church on earth. Rev. xii. 7, 9. There was war in heaven. This heaven cannot be the atmosphere, nor firmament; it cannot be the heaven of glory, or dwelling place of God's peculiar presence, because every idea of the heaven of bliss and glory, argues, that war and bloodshed would be utterly incompatible with such a state of existence.

Hence war in heaven must mean war in the visible church on earth.

Heaven is taken for great glory and royal majesty. Isa. xiv. 12. How art thou fallen from heaven, O Lucifer, son of the morning! This is spoken of the overthrow of the king of Babylon by the Medes and Persians.—The exalted height and royal majesty of the king of Babylon, is here called heaven; and his destruction is represented as his falling from heaven. So, likewise, the great spiritual privileges of men in this life, are considered as heaven, or an exaltation to heaven. And thou Capernaum, which art exalted to heaven, &c. Mat. xi. 23. And hast made us sit together in heavenly places in Christ. Eph. i. 20. The beggar was carried by angels into Abraham's bosom: i. e. the Gentiles were, by the ministry of the apostles and others, brought to the enjoyment of the blessings and privile-

ges, promised to Abraham, which are the blessings and privileges of the Gospel in this life. Thus I have gone through with the several ideas of heaven, or the the several senses, in which heaven is to be understood.

TO BE CONTINUED.

From the (Portland) Christian Intelligencer.

## THE CHRISTIAN OPITULATOR.....No. IX.

### WHAT IS THE TRUE SIGNIFICATION OF THE WORD HELL?

Matt. ix. 23. "And thou Capernaum, which art exalted unto heaven, shall be brought down to *hell*." We believe that people, generally understand by the term *heaven*, a place or state of perfect and unceasing happiness after death;—and by *hell* is understood a place or state of perfect and unceasing misery after natural dissolution. Now if these ideas be correct; when others will acknowledge that it was literally true, the *city of Capernaum* was actually exalted to heaven, the mansions of eternal rest; then also will we allow, that she shall be brought down from those blest abodes to a place or state of eternal misery.—But as it is not probable any one should acknowledge the former, so we shall deny the latter. We consider them both as figurative terms; the *heaven*, meaning the height of worldly prosperity and splendor; the *hell* "*hades*," the depth of worldly misery and humiliation. See also Luke x. 15, the same.

Matt. xvi. 18, "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it." The word rendered, hell, in this passage is *hades*; and is so very far from intimating it to be a place of endless distress, that we presume no one would wish to have us spend time, to show that it has no such signification. Although death may destroy, and *hades*, or the grave confine the mortal part of mankind, yet they shall not be able to prevail against the undertaking of Jesus Christ, who has engaged to administer the joys of eternal life and immortality, from the slumbers of the tomb. "Death is" not "an eternal sleep," nor *hades*, an eternal confinement.

Matt. xxiii. 15, "Woe unto you scribes and pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." Hell, as here used, simply signifies the torment, perplexity and discontent, which, amidst the heat of contention, an immoderate zeal for proselytism, always produces. In this heat of dissension, all the fierce and warlike passions ravage the homely peace of him, whose bosom they invade. These scribes and pharisees, being hypocrites, were emphatically the "children" of these passions. They neither enjoyed the peace of true religion themselves, nor could suffer their proselytes to enjoy it. The distinction, made in this passage between them and their proselytes; in that, the latter were two fold more the children of hell than themselves, consists in this: The pharisees rested, in a manner, upon their *own* notions; they in part satisfied themselves with what they had themselves invented and obtained;—but their proselytes, having just left a system, from which they no longer derived support; looking to the scribes and pharisees for something more valuable, and finding themselves deceived; rested in fact upon *nothing*. Whichever way they turned, they saw doubts and uncertainty. Hence they were doubly the children of hell, than their masters. *Gehenna* is the word translated hell in this text, and is a term very justly suited to represent the flames enkindled by contending religious factions. The proselytes gained by such contention, are children, begotten of passions most wicked.

Matt. xxiii. 33, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (*Gehenna*.)



In order that the word, under consideration in this passage, should give us to understand, a place of fire and brimstone, burning eternally; it should *first* be proved that the term hell does signify such a place. But this never has been, and never can be done. Now there is nothing, in connexion here, that can warrant a reference to any *definite place*; there is nothing *here* that *proves* it. Consequently, this text gives no countenance to the popular notion of hell torments. But upon supposition that, the "hell" here named is literal, we shall also suppose the "*serpents and generation of vipers*," to be taken literally also, and then the admonition does not concern *us*, of the human race. No, *the terms are figurative*. They, who have "the poison of asps under their tongue;" "who bite and devour the innocent," can by no means escape the condemnation or damnation of a flashing conscience.

Luke xvi. 23, "And in hell, he lifted up his eyes, being in torment." We have no doubt but that from a literal acceptance of these words, people have conscientiously concluded that they gave support to the popular notion concerning hell. For here, it will be said, that the rich man went to hell after death, and that in hell he was also in torment. And as he was tormented after death, and that too in hell; and as we have no account, in this connexion, of a deliverance from that misery, people have honestly concluded, that there must be misery after death, and that eternal. But let us, for a few moments, admit this to be a literal representation of an actual case, and see how it agrees with the same common opinion. Lazarus was a poor man full of sores, and on that account went to heaven. The other was a rich man who fared sumptuously every day; he died, and on this account went down to eternal misery. Now there is nothing else intimated, in this account which was the point of separation between their characters, beside poverty and riches. Lazarus is literally in heaven, and not only so, he is also there in *Abraham's bosom*. The rich man goes to be eternally punished. It appears, (to continue our supposition, that this is a literal account) that the hell, in which the rich man was miserable, was so adjacent to heaven, that he and Lazarus could converse together, and be heard distinctly. The rich man, contrary to all rules of the society of devils, expresses a great desire to go over to heaven. (But why should he wish to go there, if the common opinion be correct, that a wicked man, could he be introduced into heaven would be more miserable there, than he could be even in hell?) And not only so, Lazarus also is desirous to go to hell, to alleviate the distress of the rich man. (Very contrary to the common sentiment, that the inhabitants of heaven rejoice over the misery of the damned in hell.) The rich man moreover continues to be so *benevolent*, and so *hostile to the desire of devils*, that he importunes for a messenger to be sent back to the Earth to warn his ten brethren not to come to the same place.

Now there is something so contradictory in all this, that it needs but to be seen, to be discredited. *It is not a literal account; it is a parable*, intended to represent the fall of the Levitical priesthood and the taking into the promises of faithful Abraham, the poor and wounded gentiles. The high priest under the Law, who wore "purple and fine robes," was represented by a "rich man." When Christ came into the world to set up his kingdom, "he died" a political death, and was, figuratively, buried in "hades" or the grave, (the word, rendered hell in this passage.) The gentiles, poor and despised, represented by Lazarus, (which if we mistake not, signifies "a poor man") were carried by apostles or messengers, (who are also called *angels*), into the faith of Abraham, represented by "Abraham's bosom." The hell, into which the observers of the Law were cast after their political death, was that state of mortification, which resulted from their seeing the despised gentiles taken into the favor of the gospel, while they, themselves, were thrust out. We could very easily go on to show the meaning of the remaining figures in this parable, but as

we purpose to be brief, and it not being anticipated in our design, we forbear. Enough we believe has been said to convince any one, who will examine in a good spirit of candor, that the popular opinion of this parable is unfounded, and that consequently, the hell therein mentioned does not, and cannot mean, what many suppose it to signify.

ORIGEN.

From the (N. Y.) Gospel Herald.

NEW-ORLEANS, 7th Jan. 1824.

To the Editor of the Gospel Herald.

Dear Sir—I have the pleasure to communicate to you an account of the commencement and progress of truth in this city. About the 20th Dec. Mr. D. M. Cole arrived among us, from the upper country, and gave notice that he would deliver a discourse on universal salvation the following Sabbath, in the Market-house; the *first* time the glad tidings of great joy, which shall be to *all* people, has been proclaimed in this city: and not without its consequent opposition and success. The Mayor issued his mandate, that if Mr. Cole attempted to preach in that public manner, he would be fined and *imprisoned*. Mr. Cole delivered his message of the purpose and love of God towards his children. The officers came too late to arrest him;—the truth had been proclaimed;—the proclaimer found friends; though before entirely unknown to any person favorable to the truth.

A convenient house was procured for the next Sabbath. The Mayor interfered, and ordered the owner not to open his doors, or suffer preaching in his house; and that Mr. Cole would be arrested if he attempted to preach, except on board some vessel in the river. We accordingly went on board a vessel. This opposition caused inquiry into the merits of the cause, and the conduct of the authority. A house was again procured, and notice given for the next Sabbath; when we were allowed to worship God according to the dictates of our *own* understandings, without molestation or interruption. Great numbers attended, and many brethren before unknown to each other, from different parts of our country, met together, and united in the worship of "the God of the whole earth."

Meetings on the Sabbath have been regularly called, and we have had preaching, though Mr. Cole has left us; and a subscription started for the *building of a house*. Mr. Cole is to return and preach for us the next winter. The people here, through the blessing of God, will not, in future, be entirely destitute of the word of life, the "glad tidings of great joy, which shall be to all people."

Yours in the faith of the salvation of all through the merits of a Redeemer.

NATHL. S. ROSE.

#### REMARKS.

The above is a confirmation of our declaration, that the truth is more offensive to mankind than error. That falsehood will find ready advocates, and many friends. The Hon. Mayor of New-Orleans is ignorant, and his conduct similar to the Jews of old. However, it is astonishing that a city of the size and importance of New-Orleans, should elect a man for Chief Magistrate, so notoriously ignorant of the Constitution of the United States. We take the liberty of informing this gentleman, that if he continues his opposition, and should have the effrontery to disturb the freemen of America in their worship, he may thank them for their *lenity*, if he is not made an example of; his "little brief authority," and "civic honours," to the contrary notwithstanding.

Query. Which has the greater tendency to demoralize the good people of New-Orleans; the preaching that "God is the Saviour of *all* men, especially those that believe;" or *theatrical* exhibitions on the Sabbath?

We never knew a more full illustration of the truth of

our Saviour's observation, relative to "straining at a gnat, and swallowing a camel."

FOR THE INQUIRER.

### THE TENDENCY OF UNIVERSALISM TO LICENTIOUSNESS.

There is not a single property attendant, perhaps, upon religion, that is so universally called up to test the purity of a believer's faith, as that of *morality*: and if the faith and life of any sect, perchance to be void of this darling of human, earthly felicity, it is immediately discarded, not only by the true christian, but also by the infidel. The believers in the *universal* benevolence of God, being calumniated as being deniers of this virtue, that their faith tends to encourage licentiousness, I shall now give it a consideration, in order to see if it be entitled to that reliance, which is laid upon it; and whether it is not as consistent with a belief in the universal salvation of all men, as it is, at least, with any belief whatever.

I know of no professing people, who allow moral rectitude to be religion, or will admit those who possess this quality, and this only, to unite with them in brotherly walk. I once asked an aged friend and member of a presbyterian church, tho' no Calvinist, whether his, or any other church of christians, would receive a person, who believed it to be his duty to live, and had lived a morally unspotted life, but could not state the time, or say that his mind had ever been exercised with serious impressions nearly bordering upon despair, and that all on a sudden being comforted by some of God's gracious promises occurring to his mind, or by light shining into his soul, from whence he cannot tell, only, as he was one in feeling very miserable, he now felt happy? The answer that I received was, no. He said, he must show us, that he has the spirit of Christ in his soul, which works by love, (and not by fear, or belief only,) and purifies the heart. From this I learnt to discover a difference between *morality* and *religion*; and that *morality*, tho' a gem of great value, gives to its possessor no ground of hope for felicity beyond the grave; and that its blessings &c. pertain only to this life, since the very acts which compose it, are deeds done by man to assist or alleviate the cares, burthens or calamities of his fellow man. And this conclusion is inferred from this truth, viz. that we may act morality either to be seen or praised, of men, to do moral deeds either through a fear of God's moral law, or of the powerful influence of some man or set of men, or to receive a greater similar reward from men; either of which cannot proceed from purity of heart, or a love of this virtue; and, therefore, can neither be strictly honorable, nor deserve an honorable or generous reward; whereas, the heart that is drawn sweetly by the pleasant and gentle cords of love towards God his maker, preserver and redeemer, and man his fellow creature, which makes all the ways of virtue and morality pleasant and delightful, becomes the receptacle of heavenly felicity here on earth. And with this the whole tenor of the scriptures and gospel agree, requiring a godly fear, which is a willingness to serve God in purity, and comfort the creatures of his hand.—The pharisees performed to be seen of men; and Christ said, "they have their reward"—the rewards of a hypocrite—he called them hypocrites; and as for doing moral deeds, to receive in return, he says, "And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil."

We therefore come to this conclusion, that religion *pure and undefiled*, gives its possessor a fair moral character, for morality is as natural to the real christian as it is for water

to descend to the level; but, that morality does not make the christian or disciple of Christ, because the hypocrite can do as fair moral deeds out of *deceit*, as the christian, out of the purest *love*. Therefore, the *reward* for moral deeds, and the *punishment* for neglecting them, cannot be applied to a future state, since it is not morality that forms the christian, but serves to give lustre to him in his humble profession.

Now, I prize morality as high as any man living; and it is a treasure in society of such inestimable value, that I should shudder even at the thought of being ushered into a society, where this blessing found not a dwelling place; it would seem to me like becoming a co-habitant with fiends and beasts of prey. Were punishments in a future state, to attend man for his non-compliance, its intrinsic value would remain unalterably the same that it now is; nor do I conceive that more would become likely to embrace it in sincerity, (the only sure and worthy ground of any motive,) than now do, since the agency of divine love must ever be its chief supporter, and only pure incentive, false pretensions being then of no greater consequence than they now are, the marks of hypocrisy.

For those who advocate for punishment in the stead of love, to teach moral rectitude, I think there is quite enough to be found, in the way for which I plead, to answer every salutary purpose. I do not deny the doctrine of rewards and punishments: I have and do acknowledge them;—and that the whole will be administered here for deeds done or neglected from man to man, I cannot see any grounds to doubt. And since the tendency of Universalism to virtue, or licentiousness is the thing in dispute, I shall leave the threats and gracious promises of God to those who *believe*, or *disbelieve*, the record that he has given of his Son, and *will*, or *will not* have Christ to reign over them; to be reconciled by the objector in his own way, if that he can scripturally, since St. Peter bears testimony, that the heavens must receive Christ, till all things are restored, which restoration, "God has promised by all his holy prophets since the world began." There are some who say, that the afflictions, which we receive in this life, are nothing; that they are not of magnitude sufficient to give even disquietude, and much less pain; and in short, they are so light, that they amount to no chastisement. Now, can this be true, when we frequently hear of people, who either cut their throats, hang, drown or shoot themselves in fits of despair, originating from trouble or affliction? Let us test these assertions, and see if they are founded on sincerity or not. One person is harrassed by law-suits, another is afflicted with sickness, some by disobedient children, others by officious and malicious tale-bearers and liars, and these are hated and despised, some suffer losses at sea, some on land by storm or fire, others are afflicted by every thing that lies around them, their minds being like a troubled sea;—and, in short, every person is the subject of some calamity or calamities; yet, a difference is truly visible among the sufferers, some bearing up under more, and others less, even of the same kind; and who can say to the contrary, but that a balance is nicely fitted out to each, according to his compliance or non-compliance, together with the motive with which he was actuated? Can we believe him to speak from the heart, who denies afflictions as chastisements, because they are not perpetual? Can he, thus deny, having a purer motive than to support sectarian sentiments? And who, let me ask, having the feelings of human creatures, can endure those stripes without rendering bitter groans and lamentations? It was scenes of this kind that so often made David, the sweet singer of Israel, and man after God's own heart, bitterly cry out in the following plaintive strains; "Have mercy upon me, O Lord; for I am weak, O Lord, heal me; for by bones are vexed. My soul is also sore vexed—I am weary with my groaning—Mine eye is consumed because of grief; With hypocritical mockers in feasts, they gnash upon me with their teeth. Lord how long wilt thou look on? Rescue my soul from



their destructions, my darling from the lions. For mine iniquities are gone over mine head: as a heavy burthen they are too heavy for me. My wounds stink, and are corrupt, because of my foolishness. Lord, why casteth thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood on the earth:—"As more quotations are useless to establish this point, I will refer the reader, if more proof be necessary, to the words of Job, recorded in almost every chapter of the book of his sufferings, and afflictions. And if any person can say sentimentally, that vexations, lies, losses, crosses, trials, troubles, afflictions and perplexities, are not grievous to be borne, his heart must be hard as stone, and his flesh as wood, for such scenes wound me to the very heart, and make me weary of this earthly tabernacle, and desirous to exchange it for one more pure.

Of all the passions that have access to the human heart, love, in its purity, reigns with the greatest preponderance. This plant of celestial origin, the unerring and only pure incentive to morality and holiness of heart, the delightful promoter of felicity; like its heavenly Author, is divine, and of extent and power co-eval with him, whose throne is the heavens, whose footstool is the earth, and whose love and tender mercies are over all his works. Sin cannot limit it; wicked men cannot confine it; nor can devils, maniacs, or furies control it. Where even the laws of God by Moses, were found to fail, (for the law neither made, nor could make, any thing perfect,) and human institutions to fall short of their intended effects, Heaven-born love is found a conqueror, "the bond of perfectness." It subdues the proud heart; breaks the will of the insolent and haughty; tames the ferocity of the violent; bows down the stiff-necked & perverse; softens the heart of their oppressor to compassion; and, in short, conquers and rules all things so pleasantly, and speaks with such sweet accents, that the conquered feels not as subjugated by compulsion, but as yielding himself a humble and willing servant. The effect is always equal to its cause, and as the cause (the Author of love) is infinite, so the effect or conquest, unto the happiness of the conquered, will be without end: and as a due proportion is of ability to conquer, subdue or change one heart, equally so is love infinite of efficacy to the conquering, unto holiness, a universe. And now, where it is love, even from the foundation to the top-most stone, who could ever have supposed, that any person, professing to possess of Heavenly love, should even imagine, that *universal love or charity* could become the promoter of licentiousness! That a *christian* should ever have offered such an objection, is truly astonishing!!

God never required the creature to love more or less than He does; but to love all that He does; even a whole world of sinners. Christ says, "Love your enemies: bless them that curse you; do good for them that hate you, and pray for them that spitefully use you and persecute you:"—and thus he did,—"Father forgive them, for they know not what they do." But as soon as one is confirmed in the belief, that God loves and will save some, and hates and will destroy eternally others, he feels it a duty to love and hate, as he thinks his maker does; he holds love for those he views as the *elect*, but feels a horrid contempt and hatred for all others. Here comes licentiousness; for the heart, being contracted, verily believes as St. Paul did, that it "ought to do many things contrary to the name of Jesus;" and thus bitter hatred and persecutions ensue. Here is licentiousness in all its terrible array, not where universal benevolence reigns, but where hatred and love are co-habitants. It is from such notions of salvation, as that of fatality, that man's actions seem to say, if I am to be saved I shall be, "tho' I walk in the imagination of my heart, and add drunkenness to thirst."

The Universalist believes that his God loves and does good unto all; he views him so lovely, that of pure love

he is prevailed with, to love all his works; to adore God, and to keep his commands. It is this love and belief, that makes loving parents, loving children, loving friends, and loving neighbors, and fits human society into a kind of heaven, where love, and not servile fear, is the faithful and wakeful watchman, holding his gentle, and yet powerful restraints; and in short, if love is the fulfilling of the law, as it is said to be, where is licentiousness? does it not have an end? I think the argument to be conclusive, that where love has controul, licentiousness is extinguished. The wrath of God is revealed against all ungodliness, in the plainest terms; and the salvation of all men, to begin and never end, is declared with equal authenticity: and now, to deny the truth of the one, and admit that of the other, would not only be a licentious act, but actually committing infidelity. The threatenings against the wicked, and the gracious promises of God's mercy, must be and are consistent with his will, the salvation of the sinner, for all are such; and why should any be so presumptuous, as to reproach his benevolence with a tendency to licentiousness and impiety, since it is stated in positive terms, that it is his "will to have all men to be saved and come to the knowledge of the truth as it is in Jesus.

As has been shown, love cannot lead to sin, and therefore the purposes of God who is love, cannot; for he sent his Son, not to be a minister of sin, but of righteousness to a wicked world. Christ prayed for all men, and ordered his disciples to do likewise; to lift up holy hands in prayer not doubting:—God commended his love unto the world, tho' in sin, "for while we were yet sinners Christ died for us"—"He sent his son into the world to save the world."—Christ came to redeem us from the curse of the law, yes we sinners, for he "came not to call the righteous, but sinners to repentance" (by love)—as he was made sin for us, who knew no sin, that he might make an end of sin and finish transgression, and triumph over death, hell and the grave; not for himself, but for us, for guile was not found in his mouth:—all things are given into his hands, even the heathen for his inheritance:—He said, if I be lifted up from the earth, I will draw all men (by love and that alone) unto me; and all that cometh, I will in no wise cast out. The Prophet says, they shall all know me from the greatest of them unto the least of them, saith the Lord:—and John the apostle bears record, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We therefore conclude, that the law cannot disannul the promises, neither the promises the law, but fulfil it; and that sin shall receive its just wages, and yet be consistent with the salvation of the sinner. If this be not the case, I would ask, who can be saved? since repentance makes no atonement.

RECTITUDE.

Groton, Feb. 24th 1824.

## RELIGIOUS INQUIRER.

SATURDAY, March 20, 1824.

### "SAYBROOK PLATFORM."

We intimated in our last, that we might make further extracts from the system of faith called the "Saybrook Platform;" agreeably to the intimation we shall select a very few articles at this time: we do not, however, intend to give offence to any one in so doing, our principal object is to exhibit what are usually denominated the fundamental tenets of the orthodox church, that our readers may be able to see the *consistency, harmony and excellency* of such tenets as are considered of primary importance to se-

cure happiness in a future state of existence ; (or to say the least) "to afford a comfortable dependence upon God and communion with him."—In

#### Chapter II. Article III.

It reads thus : "In the unity of the Godhead there be **THREE PERSONS** of one *SUBSTANCE*, power and eternity ; God the Father, God the Son and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding ; the Son is eternally begotten of the Father ; the Holy Ghost eternally proceeding from the Father and Son. Which doctrine of the **TRINITY** is the **FOUNDATION** of all our communion with God, and comfortable dependence upon him."

In order that we should correctly understand this article, we will adduce another upon this subject, that such parts as seem to be a little ambiguous, may be rendered clear.

#### Chapter VIII.—Article II.

"The Son of God the second person in the **TRINITY**, being very and eternal God of one *substance* and equal with the Father, did when the fulness of time was come, take upon him man's nature with all the essential properties and common infirmities thereof, yet without sin, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance ; so that *two whole perfect and distinct natures*, the Godhead and manhood, were inseparably joined together in one person, without conversion, composition or confusion ; which person is very God and very man, yet one Christ, the only mediator between God and man."

Here is really a mysterious union, probably easily comprehended when the mind is prepared to receive the grossest absurdities and yield a willing assent to what the creed makers stamp with orthodoxy ; but mysterious and incomprehensible as it is, it seems necessary to be believed that we may have "communion with God and comfortable dependence upon him."—Let us for a moment examine it, and see what this union is :—perfect God and perfect man, and altho' possessed of the common infirmities of man, yet he was very God ; three persons of one substance, God the Father, God the Son, and God the Holy Ghost. The Son eternally begotten of the Father, and the Holy Ghost eternally proceeding from the Son, while at the same time the Son is very and eternal God, of one substance and equal with the Father ; and yet the Holy Ghost who is eternally proceeding from the Father and Son, is notwithstanding God, the third person, and equal with him.

This certainly can be nothing less than what these orthodox believers call trinity in unity and unity in trinity.—What other idea we ask, can be conveyed from the term begotten, than conceived or produced ? Is he who begets or createth, to be begotten or created ? From the articles quoted, we are to understand that the very and eternal God is begotten of God, and God the Holy Ghost proceeds from the second person in this Trinity, who if equal in all the attributes, must likewise be very God. Again the

Holy Ghost seems to have had some agency in producing the second person in the Trinity, while in one of these articles we are informed that the Holy Ghost proceeds from the Son, or rather from Father and Son. We do not wish to treat this subject with levity, but we cannot but say that a person must be highly favoured, to have such a clear perception of things as to be able to comprehend without "confusion" this important truth : How the Godhead and manhood were inseparably joined together without "composition" &c. is a part of this mystery which must be explained by the lovers of mystery. If inseparably joined together in "two whole perfect and distinct natures" we would ask if they have been or are ever to be disjoined, and if so, how effected.

"This doctrine of the Trinity," then is the "foundation" on which God's children are to build their hope, and enjoy his paternal affection, that they may have that sweet and heavenly communion which affords a solace to the soul, and enables them by faith to look through the vista of time into that cloudless day eternal whose holiness is to be engraven on every heart, and happiness to be enjoyed without alloy.

Justin Martyr appears to be the first that we can find to have advanced the doctrine of the divinity of Christ ; "that he considered him as subordinate to the Father, and never says in express words that the Holy Spirit is God in any sense. The Fathers probably considered the Holy Spirit as a power rather than a person." We are informed that the Fathers of the Council of Nice, said nothing about the divinity, or personality of the Holy Spirit ; nor was it customary in the time of Basil, to call the Holy Spirit God. Dr. Priestly informs us, that the first appearance of the word trinity, is in the writings of Theophilus, Bishop of Antioch, but it is not clear that by it he meant a Trinity consisting of the same persons, that it was afterwards made to consist of, and certainly not a Trinity of persons in the Godhead : he understood it to be God, his word, and his wisdom, this was likewise the opinion of some of his contemporaries. The Doct. observes that if by person or any other term, which they apply to each of the three persons of the Trinity, they mean an *intelligent principle*, having a real consciousness, they must to all intents and purposes, admit three Gods." If Jesus Christ were really God, why did he admit that he was subordinate to the Father ? Why tell his disciples that he could do nothing without his Father's assistance, and that all his power was given him by his Father ? Why not sit himself up as an object of worship ? Did he instruct his disciples to address the true God ;—saying, our true God who art in heaven hallowed be thy names &c. for the kingdom power and glory belong to the three ? That there is a mediator between God and man, the man Jesus Christ who was to make a ransom for all, we do not deny, and that he came as it is written in the volume of the Book to the will of God ; which will, is that all should be saved and come to a knowledge of the truth, to be made heirs and joint heirs with him in a blessed inheritance, is truly a matter of rejoicing. In this we not only have a "comfortable dependence," but likewise an unshaken faith in the promise, that in him shall all the nations, kindreds and families of the earth be blessed.



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From the (Boston) Universalist Magazine.

## ORIGINAL ANECDOTE.

BY E. C. JUN.

The Rev. Mr. —, a Calvinist Missionary in the East Indies, in one of his peregrinations, some time since, was alarmed by the cries and lamentations of despair. Being near a Hindoo temple, he concluded that these people were practising some of the inhuman rites of their religion. Burning with disinterested, philanthropic missionary zeal, he, therefore, hastened to the scene of distress. But what were his feelings, when on arriving, he saw a Father of a numerous family, throw one half of his children into an intense hot fire, prepared for the purpose, which had not only the effect of producing the most excruciating pain, but of perpetuating their existence in it forever; while on the other hand the other children were that moment carried on beds, made of the down of the cygnets of the Ganges, into the most delightful and superb palace, ever seen by mortals. As they entered the palace, songs of gratitude and thanksgiving fell from their lips, and proclaimed the goodness, tender mercies and equal justice of their father,—when a host of invisible beings (for the place seemed to be enchanted) joined in the music, and the whole palace resounded with a loud *amen*, at the sight and lamentations of those who are suffering in the flames. The father of these children proved to be a prince of a numerous and powerful people. His countenance beamed with inviting smiles, and knit with dreadful frowns, at one and the same time. The missionary approached him with respect, and a mingled sensation of hope and fear, and in a supplicating tone and posture interceded in behalf of the unfortunate children. The king informed him, that he once had the same affection for all his children,—that he had not thrown the wicked (such he now called those who were suffering) into the flames, because, in their past lives, they had committed more wicked acts than the righteous, (such he called those in the palace) but because a certain supernatural, mysterious, inward change had not been effected previously to a certain time, known to himself only, and fixed in his own mind, but unknown to them. He acknowledged that some of those in the palace had committed as many crimes as any of those in the fire; and that some of those in the fire had done as many good deeds in their lives, and as few bad ones, as any in the palace. He also informed the missionary that his intercessions in behalf of the miserable, would be fruitless: “*for*,” said he, “*the misery of the miserable, and the happiness of the happy, is irrevocably fixed.*” He professed to be punishing and rewarding them for their past deeds, though he acknowledged they had never done any thing to merit, on one part their sufferings, nor on the other their happiness. He said it was never in their power to make themselves either better or worse than they had been, for their actions were only the effects of certain causes, which he held in his own hands, over which they had never had the least control. You may think, continued the king, that there is something cabalistical in what you see and hear; but there is nothing mysterious in it, though there really appears to be, to all except those in the palace, who not only understand but love and approve it.

The missionary then informed the king, that he was a

priest—that he had left his country and friends, many thousand miles distant, and exposed himself to the dangers of the ocean, and the sickly climate of India, to preach a *pure* religion to the poor Indians, and thereby rescue them from the fangs of their cruel and wicked idolatry. He therefore besought the king to hear him patiently. The king condescended to grant him a hearing. He then in a masterly and pathetic manner pointed out to the king the injustice of his conduct, and convicted, and convinced him of his partiality and unjust proceedings towards his children. He told him that the ways of God were equal, and that his tender mercies were over all his works, and would endure parallel with his own existence;—that He was, and would never cease to be good to all his children, even all the animated works of his hands. The king said he liked his religion, and wished to know what it was called? and received for answer *Christianity*. *CHRISTIANITY*, said the king, I thought I was already a christian, and practising its precepts. I was lately instructed in a Religion called *Christianity*, by a missionary gentleman from North America, who, sometimes called himself a Christian, and sometimes a Calvinist, which names I concluded were synonymous.—He informed me that there was one God, who existed in a mysterious three-fold manner, and was the Creator and preserver of all things;—that He had many many children who rebelled against him—that he was very angry about it—that one third of himself died to appease the wrath of the other two thirds, and to make peace between HIM and his children. He also informed me that God had made a terrible place burning with brimstone, where He would torment without limit a certain part of his children; and that He had prepared a place of unspeakable pleasure for the rest. (Here the king repeated the Assembly’s Catechism, which he had by heart.) I was told, continued the prince, that I must love these *TRUTHS*, and become like God, and imitate him (as far as it was in my power,) in order to become holy and happy, and to be a good *CHRISTIAN*. It was some time before I could bring my (as I thought) rebellious feelings to submit, but I at length was reconciled, and you found me acting towards my children this morning, as I was told God would towards his; I was therefore trying to imitate him. I believe, he continued, that I was insane. Your religion though of the same name, is *different*, *ENTIRELY* different from his. I shall embrace it—I like the character of your God better.—My religion and my God (exclaimed the missionary) are the very same. God acts as a *KING* you ought to act as a father. You must imitate Him in some things, but not all. What would be just and merciful in Him, is cruelty in you. I am both a king and a father, answered the prince, and what would be wicked in me, cannot be good in him, merely because He has more power. I shall henceforth, have nothing to do with a religion, and a God made up of such opposite principles, and contradictions. The missionary attempted to reply, but silence was enjoined. He threatened the king with the pains of hell forever, and left him. etc.

New-Bedford, Feb. 14, 1824.

## PARALLEL BETWEEN TRINITARIANISM, HINDOISM, AND MAHOMETANISM.

1. Trinitarians and Hindoos, both agree to give the name God to a number of persons, or beings. Hindoos worship a three-fold deity; so do Trinitarians.
2. In the temple of Juggernaut, there are two other deities worshipped with him: So in Trinitarian temples, two others called God, are worshipped with the one God the Father.
3. The Hindoos represent their God, in the temple of Elaphanta, by an image with three heads. This agrees so well with the Trinitarian God, that some learned writers in the Panoplist mention the similarity, and think the Hindoos follow the Trinitarians; but it seems more probable

that the Trinitarian doctrine, was brought into the church by heathen idolaters.

4. Hindoos, and Trinitarians, and Mahometans pray to the dead; or those who were once dead, but whom they suppose are now alive. Trinitarians worship the man Jesus, who was dead, as the only living and true God.

5. Hindoos, and Trinitarians, and Mahometans have their Mediators with the supreme God. Trinitarian sinners must apply to Trinitarian saints, to pray to Christ that he would intercede with an angry God for them. For merciful ministers will be more ready to hear sinners, than an angry God. So that Trinitarian ministers seem to represent themselves much better than their holy God of vengeance.

6. Hindoos, and Trinitarians, and Mahometans all have their *religious mendicants*. The begging priests can be found in all these religions. The Trinitarian beggars are met with in almost every place, and are treated with much respect by the ignorant and superstitious.

7. Hindoos, and Trinitarians, and Mahometans observe days of *fasting*. The Trinitarians have an annual fast in New-England, and many occasional fasts.—This fasting with many is only a name, for they eat and drink as freely as on other days.

8. The Hindoos and Trinitarians have their *own language*, in which they express their mysterious doctrines. Both have their sacred book, or standard authors. Trinitarians talk of the divinity of Christ, the sacred Trinity, the God-man, and many other expressions not found in the Bible. They call these inventions of men, sacred mysteries. When asked what they mean by three persons in one being, or God, they generally answer it is a mystery, or we cannot tell.—Though they have names which they give to their god, yet they do not know what this mysterious being is; hence like some of whom we read, they worship they know not what.

9. Hindoos and Trinitarians believe that offerings of various kinds will appease, or please their god. Hindoos think that they can secure their salvation, by works of their own. So Trinitarians think that giving god what belongs to him, will save their own or others' souls. Trinitarian missionaries and those who support them, represent that if people will give their money or property, it will save the heathen, whom god will certainly damn eternally if they withhold it.—*ib.*

*From the Philadelphia Gazetteer.*

#### FANATICISM.

Detested monster, with malignant ire,  
Who fills the world with misery and woe,  
What guiltless victims to thy rage expire,  
What streams of tears and blood around thee flow!

Man's dearest rights to liberty and laws,  
Are lost where'er thy hosts of harpies meet;  
Hell's fiercest demons labour in thy cause,  
And foes to reason bow before thy feet.

Eternal hells within thy dark domains,  
With smoke and flame, delight thy bloated eyes;  
Where superstition throws around her chains;  
From other's pains thy greatest pleasures rise.

What toils and treasures to appease thy frowns,  
The thoughtless millions have with pleasure given;  
And pluck'd the choicest gems from virtue's crowns,  
To gain thy smiles, or promises of Heaven.

Fair science trembles when thy banners wave;  
Thy wolves and vultures all her works deface;

Thy tender mercies, colder than the grave,  
Allow but few to find a resting place,

Look round the world, and ponder o'er each deed  
Of cruelty, that springs from *anti-christian* zeal;  
The best of men upon the scaffold bleed,  
And wisest minds dare not their thoughts reveal.

But, thanks to God, who rules our happy shores,  
Here oft the monster's head dejected hangs;  
Our charter'd rights, unfetter'd by its pow'rs,  
Withholds the deadly poison from its fangs.

But in Columbia's highly favour'd land,  
The pointed darts of calumny are hurl'd,  
With studied arm, from orthodoxy's hand,  
Against the inquiring children of the world.

To free the sacred fields from noxious weeds,  
What means does pious pomp and pride employ;  
The warring spirits, to enforce their creeds,  
The fairest flowers and choicest plants destroy.  
CAROLUS.

#### [SELECTED.]

To \*\*\*\* \*

When Winter's storms are lull'd to rest,  
And Spring returns, a welcome guest,  
In robes of verdant beauty drest,  
We then, perhaps, may meet again.

When years on years have roll'd away,  
And sorrow's clouds obscure our day,  
Destroying Hope's inspiring ray,  
We then, perhaps, may meet again.

Or, should our life no sorrow know,  
But Joy's continual numbers flow,  
And banish every thought of woe,  
On earth we still may meet again.

But when th' immortal spirit's fled,  
And the cold clay shall be our bed,  
The pillow for a weary head,  
O! then where shall we meet again.

Yes—when we pass Death's shadowy gloom,  
And tread the chambers of the tomb,  
Say, hast thou thought, can'st thou presume  
To tell where we shall meet again?

Why, there's a home of rest above,  
The mansion of our father's love,  
Where streams of endless pleasure move;  
O! there we sure will meet again.  
EDGAR.

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